

From Dunlavin, its woods and ponds, its luxury within and misery without, our young noble left his home in 1761, and went to live behind his brother, Wexleyton Park, M. P. for Trim, the capital town of Meath, Chief Secretary for Ireland, and eventually Earl of Maryborough, as well as a younger brother, Arthur, then in the nursery, afterward "the Duke." The Duke, however, was not yet born, and Arthur, being a younger son, and it thus was not a little remarkable that two Irish free schools should have given education to the two great conquering Dukes: the Dublin Corporation school to Marlborough and the Trim school to Arthur. When the Duke of Wexleyton was transferred to Eton, in consequence of his part in the row in favor of the celebrated classical scholar, Dr. Parr, and there he became the fugio of Sir John Newport of Waterford and the friend of Lord Grenville. At both these schools, learning and military sports stood high among his contemporaries, and when classical attainments were in the highest repute, and when there were to many men the ultimate objects of ambition. "An intimate acquaintance," he wrote in an unpublished letter to his Fox, a grand-daughter of Chief Justice Bushy, who was a friend of his in Ireland, "with Greek and Latin is to a lady of refinement as to a man what beauty is, and lends a grace and finish to words and writing which nothing else can supply." But two days before his death he read over the "de Corona" with Lord Bute, and then he died, and was buried at Christ Church, Oxford. He finished his education at Christ Church, Oxford, and from Oxford he was called by his father's death to take his seat in the Irish House of Lords in 1781. His first

the defeat of Tipu at Mysore. Coote, he died at the age of 35, leaving behind him a son, Henry, who had been fighting at 18 and had followed him in all his battles, possessor of his sceptre.

To break up this alliance and to get rid of these fears by crushing Tippu and driving the French out of India was Wellesley's first enterprise, and he succeeded. He moved the army to the south, to the Mysore frontier. With Gen. Harris was Wellesley's brother Arthur, then commanding the Thirty-third Regiment, and Henry, private secretary to Arthur. Gen. Harris stormed Tippu's stronghold and killed Tippu; the storming party being led by Gen. Harris, and the Mysore army, when the place was won, Arthur, noted that, "Had we bravery had won it, was appointed Commandant of Seringapatam. This injustice was loudly complained of and weakly excused. "The case undoubtedly was hard," says Mr. Torrens; "the historian presents the preference as a job, and the historian is right."

With Seringapatam fell the dynasty of Hydr Ali, and thus was extinguished a dream of conquest which once embraced the empire of Hindostan. Wellesley fulfilled the prediction of Tippu's father, Brother Henry was despatched to London to secure the aid of the British Government in the acquisition of the Mysore. As Mr. Torrens more dramatically terms it, "the rape and rehabilitation of the Mysore."

The history of the Mysore dynasty would indeed furnish the materials for a brilliant poem; and, if India ever has a poet again, he could not choose a more fertile and varied theme. Wellesley to his bitter mortification, was rewarded with an Irish Marquisate. There had been nothing "Irish or pluckback" in his ex-

class which the notes to his editions of the classics were somewhat overloaded were rare. Dr. Tomes, however, and Anthony were peculiar complacency, and that they were peculiarly so with the most parrot-like exactness was one of the highest favor and commendation. Whether the species of training which Dr. Tomes here received would have fitted him to shine at Yale or Harvard must be left to conjecture, but I think it probable that he would have been better qualified than his classmates at Washington, now Trinity College, Hartford, to which he presently removed.

At this period the Episcopal academy, established in the heart of New England Congregationalism, was in its infancy, its prospects, and all of its appliances seem to have been very small. There were only seventeen students in the class which young Tomes entered. Among whom, however, one, John Williams, was to become Episcopal Bishop of Connecticut; another, John Henry Bayley, was afterwards a Roman Catholic Archbishop of Baltimore. While a student, John Bigelow, became Minister to France. Graduating in 1835, Dr. Tomes left the college, he tells us, without a regretful feeling or reverential remembrance. "For those who have four years," he says, "I do not wholly excuse me from. I have not been very diligent, and amenable to discipline, and I am sure that of those whose duty it was to guide and govern me had better fulfilled their obligations, I should have been less recreant to mine."

"Washington, as we have said, is now Trinity College, and I have seen its fresh baptism, it has undoubtedly been inspired with a new life."

After attending lectures for one term at the Medical School of the University of Pennsylv-

in it is frequently asserted that Confucianism is, at bottom, no religion at all, but merely a system of moral precepts intended for the government of human society. It is true that China did not in any sense owe its national religion to Confucius. He received it, as did others, from prehistoric times, both in its twofold worship of God and of ancestors) and in its rules of social duty. The precise nature of this religion, however, is not known. It need not say, remains the State religion of China, are defined by Dr. Legge when he comes to compare them in his concluding lecture with Christianity. Meanwhile it is demonstrated in the earlier lectures that while Confucius did not deny the existence of his country, neither did he discountenance or foster idolatry or any other abominable gods. His words are quoted freely, and they are manifestly pervaded by religious sentiment. He taught morality, but not a morality wholly without reference to the will of God. He enjoined ceremonialism, but not for the sake of the mere observance of ritual, but rather to connect itself with the outward observance of established rites. These statements receive abundant illustration from a sketch of the life and character of the man, drawn with the most painstaking effort to distinguish between his private and public life.

Confucius, that is, K'ung-foo-tszu, "the master of K'ung," was born, according to Dr. Legge, in the year 551 B. C., and was therefore a contemporary of Pythagoras and of Cyrus, the great Zoroastrian conqueror of western Asia, as well as, according to the Chinese canon, of the Buddha. He lived in the time of the decline of the feudal States composing the loosely connected monarchy of the K'iu, Kwei, and Son-

led by a band employed by a malicious official called Hwan-Tai, the sage observed: "How can he produce the virtue that in me is called as Hwan-Tai-do to me?" On another occasion the whole party was reduced to great distress by the failure of their provisions, and Tze-tsi, a favorite disciple, said reprovingly: "Has the superior man, indeed, to endure this way?" To the reply was: "The superior man has made up his mind to endure, and the mean man in distress gives way to this unbridled license." The privation, it is said, continued seven days, during which time Confucius maintained his equanimity, and was cheerful, playing on his lute and singing. He said: "The superior man is not in the least troubled by the changes of fortune, though whose territory they passed, and who did never seem him, asked Tze-tsi how he could describe him. The disciple did not venture to reply, but when Confucius heard of the circumstance he said: "Why did you not say so? The superior man is not troubled by the loss of knowledge, forgets his food, who in the loss of his attainment forgets his sorrows, and does not perceive that old age is coming upon him."

It was not until his sixty-eighth year that Confucius returned to Lu, where he could be regarded with respect, but where he has rarely been said to have been happy. He had only a few more years remained to him, and these were mainly devoted to the literary pursuits which had long occupied him. Among other things, he had in hand the compilation of the *Shu* of Lu, which we still possess. Under the reign of the Spring and Autumn. The year was 496, and he was then about sixty years of age.

must wish toward his disciples and others must an excess of superstition and other evils which it might lead. It is certain, too, that one could not be more obedient to practices which are contrary to facts than when he believed he was right, than was the master himself. On whole, therefore, Dr. Legge dismisses the charge of materialism as not proven, and he denies that Confucius disavowed the use of prayer. The single passage on which this latter statement is based, is, "The mind is too feeble, insufficient to sustain it," and, therefore, moreover, the philosopher's own explanation that he did habitually pray for his nation. On some occasion when his charge was very ill, Teze-to asked leave to pray for him, and when the master hesitated, he said, "I will pray for you," and was referred to some book of prayers, and he said it to the effect that prayer might be offered to the spirits of heaven and earth. All that Confucius said in reply was, "My praying has been for a long time." We do not know what he meant. He may have wished to dissuade his disciples from some superstitious devotion on the subject of prayer, or he may mean that we can reasonably surmise from his statement is, that his piety was demonstrative nor effusive. Such are some of Dr. Legge's rejoinders to objections raised against the Confucian philosophy, and we may also note in passing, using one or two current objections, that he declares unfounded. Such is the statement made by Dr. Morrison in his dictionary, that Confucius was "the bastard son of a concubine." Equally erroneous is the affirmation of

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